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Woman's Work for Woman

AND

Our Mission Field.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. I. APRIL, 1886. No. 4

THE WHOLE sum cut off by the Board from the appropriations for Syria last year, $7.000, was generously made up to the Mission by a New York city gentleman, who was traveling through that country and could not bear to see Christian work hampered. If the operations of all our Missions could stand in the eye of the Church, as the Syrian field under the observation of this traveler, we should hear nothing more of retrenchment.

ONE OF THE Secretaries of the Assembly's Board has handsomely passed on the following, to this page:

The annual report of the Tokio Mission to the Board of Foreign Missions, after referring to the work of the ladies in that Mission, adds: "It may not be out of place to speak of their zeal, their ability and their success. They also belong to the *Itchi Kirisuto Kyokwai* (United Church of Christ); and much in the Itchi Kirisuto Kyokwai belongs to them. No doubt they would resent any reference to the evident superiority of Priscilla to Aquila; perhaps they would suffer one to say that they come not *behind* in any good word or work."

THE GOOD and brave Bishop Hannington, who undertook a perilous expedition in Africa, last summer, for the purpose of exploring a new route from Mombasa to Uganda, has been the object of solicitude ever since. The latest intelligence is the most alarming of all. A telegram received in London, Feb. 12, states that eye-witnesses, (Africans), report seeing the Bishop and fifty of his native escort led out for execution, on Oct. 31. As it is certain that the King of Uganda sent out secret orders for the murder of the Bishop, about this time, the margin for hope is very narrow. Three English missionaries are at the court of Uganda, whose latest letters dated Oct. 27, express their sense of the grave danger in which they were. Bishop Hannington's family are in England.

AS IF the sad news from Africa were a bugle call, the *Church Missionary Society* received twenty-six fresh offers of service, from young men, between Feb. 8 and 26.

EVERYBODY should know the origin of the "National Association for supplying Female Medical Aid to the Women of India."

The Rani of Punnah, 300 miles south of Lucknow, lay ill and Miss Beilby, an English missionary of Lucknow, ministered to her, for several weeks, in her palace. When the day of parting came, the Rani said, "You are going to England and I want you to tell our Queen and the Prince and Princess of Wales, and the men and women in England, what we women in the zenanas suffer when we are sick." No representations on Miss Beilby's part, of the difficulty of access to the Queen of England, would move her. The Rani insisted on a promise and "write it small, Doctor Miss Sahiba, to put it into a locket, to take to the Queen." Three months from that date the locket of the Maha Rani of Punnah was received by Queen Victoria, at Windsor Castle. The Queen has manifested great interest in the subject thus brought to her notice; by her advice, and moved by her

own warm heart, Lady Dufferin, wife of the present Viceroy of India, has organized this Association of which she is the President, and for which she receives subscriptions.

MISS TUCKER, the well-known A. L. O. E. has recently been so ill that her life was despaired of, but at last accounts she was improving. Miss Tucker, after achieving her literary reputation, at the age of fifty-four went to the Punjab, at her own cost, and, living upon her own means, has served the Zenana Society of the Church of England, for many years, as their devoted missionary.

THE distinguished Pundita Ramabai, a Brahmin lady from Poona, India, was tendered a reception in Philadelphia on March 12th by Dean Bodley, of the Woman's Medical College. Ramabai had come to Philadelphia to see her relative, Mrs. Anandibai Joshee, graduated from her medical course, which she has been pursuing for the past three years.

A CITY MISSIONARY passing along a street of New York saw two Spanish children, and on addressing them in their own language, they led her to their home. The mother, though a Roman Catholic, was quite ready to send the children to Sunday-school, and gave as a reason therefor, that she has a sister in Santander, Spain, who has attended the meetings held in that city by Mr. and Mrs. Gulick, and this sister has so ardently commended the work of these Missionaries of the American Board, that she was glad to entrust her children to the care of Protestants. Home and foreign missions are strangely but inseparably united.—*Missionary Herald.*

SYNOD OF INDIA.

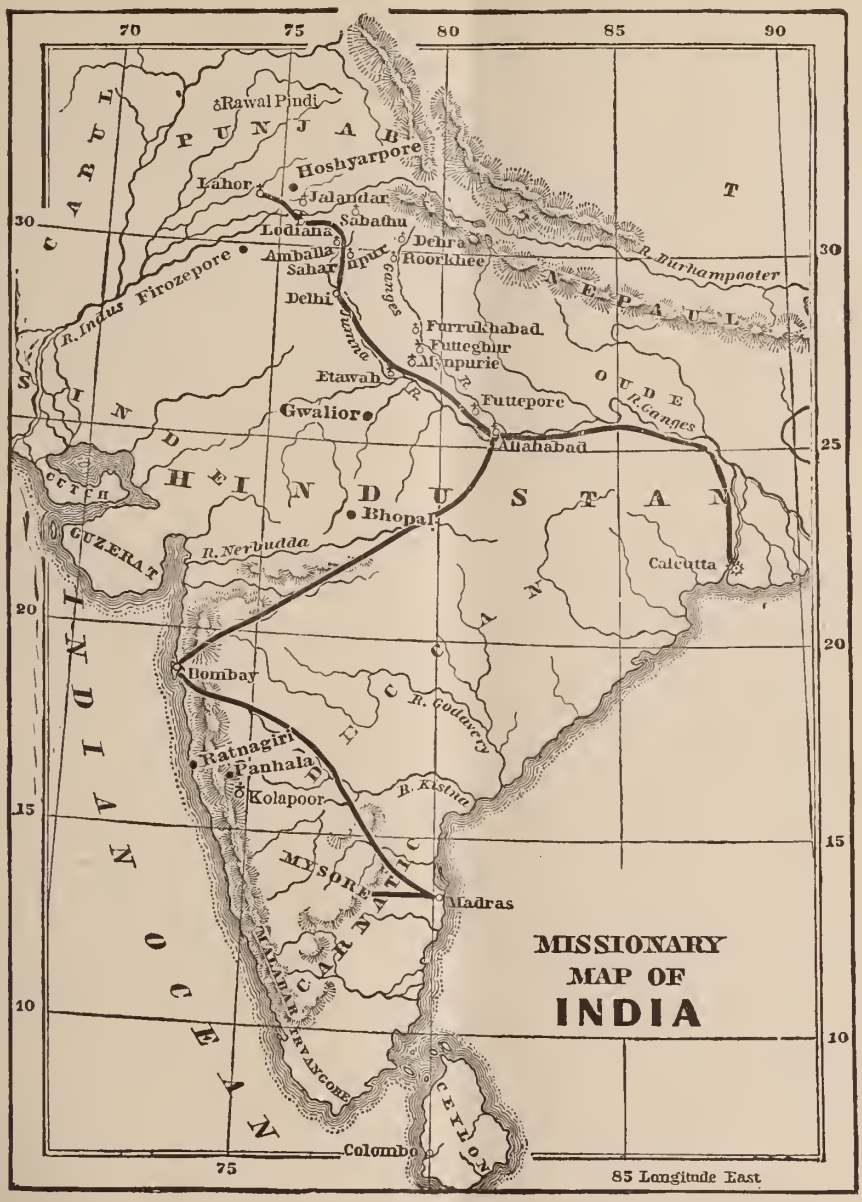
Statistics are not profitable to many, and it is not by dry figures that we would interest you in the Synod of India and its presbyteries; but the answer to a few questions may be profitable to all. How many presbyteries are there? What is their relative position to each other? What are the interesting features of the work in each? The first two questions we answer together. Our study finds us five presbyteries, two in the north, two near the centre of India, and one far south of the other four; or, one in the Punjab, three in the Northwest Provinces, and one in southern Bombay. Our missionaries in the south are 1100 miles distant from those in the north; those in the southern presbytery are on the Arabian seacoast, and those in the east and north live on the plain of the Ganges, or on the Himalayas. As to the third question:

First.—There are modes of work found useful in all the presbyteries alike;—village preaching, long journeys taken and oft repeated, when our missionaries preach in the bazars and their wives reach the women in the zenanas and at the bathing places; medical work for all who throng the dispensaries and the blind and leper asylums. Ten thousand children in our schools tell of the interest all in the Synod take in the education of the young, and the effort to establish a Christian literature is universal.

Second.—In each presbytery there are peculiar interests. Lahore reports two things for us to note: a special work for Hindu widows, carried on in a church under the care of native missionaries; and the great interest shown by unbelieving Hindus in reading the Bible.

In Lodiana presbytery we do well to centre interest about the large schools for the higher education of Christian youth at Dehra and Woodstock; but we must remember, too, that one of the large presses of the mission is in the city of Lodiana, and sends out a monthly magazine, called *The Dispenser of Light.*

Furrukhabad presbytery interests us, because of its orphanage and its Christian village of Futtehgurh, the outgrowth of an orphanage established about fifty years ago.



Allahabad, capital of the Northwest Provinces, is the interesting city of the presbytery of the same name. Here we find the other mission press and the headquarters of the North India Bible and Tract Society, under care of native Christians. *The Christian Treasury* is its monthly publication. The zenana work of this presbytery has been especially successful as carried on by Mrs. Holcomb and Miss Belz.

In the churches of Kohlapur presbytery we find the working and social element largely developed The people are taught agriculture and home industries, and the force of Christian example is studied and felt.

In these five presbyteries we find 23 organized churches, 50 ministers, 1725 children in the Sabbath schools. The missionaries' names should be familiar to us. Let us learn some of them. They are all given in the Annual Report of the Board of Foreign Missions. Let us watch for their letters, that we may more intelligently pray for them and their work. *M. V. S.*

OUR MISSIONARIES IN INDIA,

AND POST OFFICE ADDRESSES.

Miss Margaret A. Craig,	Rawal Pindi.	Mrs. A. P. Kelso,	Saharanpur.	Miss Susie Hutchison,	Mynpurie.
Mrs. Robert Morrison,	"	Mrs. E. M. Wherry,	"	Mrs. George W. Pollock,	"
Mrs. C. W. Forman,	Lahore.	Mrs. Wm. Calderwood,	"	Miss Elizabeth J. Seeley,	"
Mrs. E. A. Morrison,	Firozepore.	Miss Annie Geisinger,	Dehra.	Mrs. George A. Seeley,	"
Mrs. F. J. Newton,	"	Miss Elizabeth M. Pendleton,	"	Mrs. Thomas Tracy,	Etawah.
Miss Mary E. Pratt,	Jalandhar.	Mrs. Reese Thackwell,	"	Mrs. J. J. Lucas,	Allahabad.
Mrs. B. D. Wyckoff,	"	Miss Sarah M. Wherry,	"	Mrs. James F. Holcomb,	Futtehpore.
Miss C. C. Downs,	Lodiana.	Miss Mary Fullerton,	Woodstock.	Mrs. Joseph Warren,	Gwalior.
Miss M. M. Given,	"	Miss Irene Griffith,	"	Mrs. Joseph M. Goheen,	Kohlapur.
Mrs. J. M. McComb,	"	Miss Annie E. Scott,	"	Mrs. J. J. Hull,	"
Mrs. C. B. Newton,	"	Mrs. J. L. Scott,	"	Mrs. G. W. Seiler,	"
Mrs. E. P. Newton,	"	Miss Clara G. Williamson,	"	Mrs. L. B. Tedford,	Ratnagiri.
Mrs. George S. Bergen,	Ambala.	Miss Jennie Woodside,	Futtehgurh.	Mrs. George H. Ferris,	Panhala.
Mrs. W. J. P. Morrison,	"	Jessie F. Bell, M. D.,	Furrukhabad.	Miss Esther E. Patton,	"
Mrs. I. C. R. Ewing,	Saharanpur.	Mrs. T. E. Inglis,	"	Mrs. Joseph P. Graham,	Sangli.

In Germany: Miss Thiede and Miss Belz. *In this Country:* Mrs. Jas. M. Alexander, and Mrs. Wm. F. Johnson, Washington, Pa.; Miss S. C. S. Hutchinson, Phila., Pa.

WHAT THEY ARE DOING.

At LAHORE, notwithstanding "a fanatic Mohammedan proclaimed through all the streets that every parent would be cursed who sent a child to us,"—yet no school was closed. Miss Thiede's life is varied with incident. Now, a Mohammedan lady, a teacher in a government school, comes with a Testament which she desires explained to her. Again, it is a stupid village woman, who, when asked if she doesn't want to be saved, says, "No." Then, the case is a sick woman who has had eight doctors. "I used simple remedies, but I thought at once that the Lord wished me to attend to the soul." Her words command the attention of all in the house, and the sick woman says, "Pray with me that Jesus may receive me."

Again, the village women, sitting with their spinning wheels in the street, invite her approach and afterward, frightened by priests, try to drive her away with a big stick; then, at her words, they relent and listen. At Clarkabad she found the women's jail "very hard ground," and in the hospital she dispenses flowers to the patients, "but more I bring them the Gospel and they are so longing to hear it."

At LODIANA, Miss Given is encouraged in regard to her Mohammedan school where the scholars have been dull, because "nearly all the women whose daughters or sisters go to it, are either coming into the school or learning to read in their houses." Her last triumph is a gray-headed old woman who had spent a great deal of time in the school, "taking no part except in the disorder," but, moved by the promise of a rupee, is "industriously poring over the alphabet."

At SAHARANPUR, is the school for the students' wives, who were married while they were children. These grown-up scholars come to the school-room encumberered by their babies. Playthings are provided for these distracting elements of a school, and the older children are gathered into another, in session at the same hour. "As these women do all their own cooking and housework, they cannot spend more than two hours daily in recitation." The teachers mourn the death of the choicest of their flock, "an intelligent, and unusually spiritually minded Christian." They were with her "from the beginning of her attack till her last panting breath ceased."

At SAHARANPUR also, Mrs Kelso superintends the boys' orphanage, where they have lessons in the morning, and in the afternoon some of them work at carpentering, some in the botanic garden, and the rest sew on the verandah.

At DEHRA, "a class of three are to present themselves for the entrance examination of the Calcutta University, the coming April." Miss Pendleton adds, "the most

satisfactory thing in connection with the tuition this year, is the progress of the little ones in reading the crooked characters of their own language." Chorus classes, sewing and knitting classes, have all progressed. The girls have been doing missionary work on their own account. In their play hours, they made lace of darned net, which they sold to help their brethern in Firozepore buy a site for a new church. In vacation, one was teaching the Mussulman girls near her house, about Christ.

Miss Geisinger has calls to open more girls' day schools in the villages, but want of funds and helpers makes it impossible. "City and boarding schools are not to be wondered at, but, when repeated calls come from distant villages, they herald the dawning of a brighter day for the downtrodden women of India."

At FUTTEHGURH, Miss Seeley has had supervision of both girls' schools and zenanas. The year has been one of hardship in that district. Early in the season, cholera raged till "there were from twenty to thirty deaths daily." Then floods were "destructive to life as well as property; hundreds of houses in the city have fallen, burying their inmates or leaving them without a roof over their heads. I have never in my life seen such destitution."

One of the "oldest and most valued teachers" has been called up higher, testifying on her death-bed that her hope was "in Christ alone."

Work among the women of an outstation, Iningary, was begun last May, by the wife of a catechist. Already thirty houses are open to regular visitation, and eighteen zenana pupils are learning reading, writing, and the Bible. We may look to hear more of this promising work.

At ETAWAH, when Miss Belz urges women to confess Christ, they say they would "have to leave their husbands and children, and become outcasts," or, they would become Christians if they could hear her talk every day, "but after you have left us, the whole impression passes." A Brahmin widow excused herself from learning to read because she wept so much after her husband died that her sight was dim, but she knew "three other widows" who didn't weep so much, for "they read their books and that seems to comfort them." One listening to the Psalms said, "I shall never part with that book." The pupils in the city zenana schools are of the higher classes.

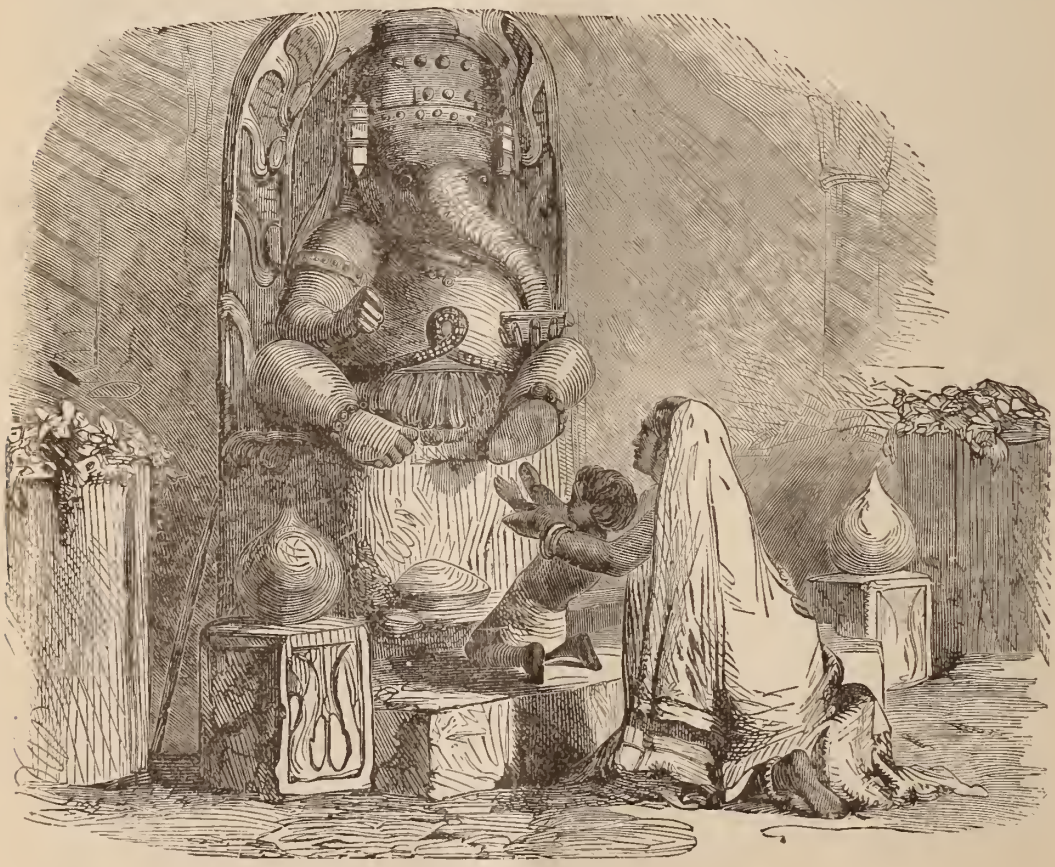
AT GWALIOR, Mrs. Warren has, since April, 1877, carried on the work initiated by her husband, without the absence of a day. She reports: "My work the past year has been the church building, the Sunday-school and my own children, with here and there an odd bit, that I do not count. The average number of children at Sunday-school is 133 47-52. We have never counted, with the children, the Sipáhis (soldiers) that come to Sunday-school, though they say, 'We have the hearts of children.'" Comments of the Mission upon this report are by no means so brief. We can quote but a few sentences. "The church building referred to is a handsome structure, standing on a lot given by the military authorities to Mrs. Warren for this purpose, at the entrance to the main bazar. She has personally superintended the laying of every stone. Her 'Sunday-school' pupils are the children of the bazar, and their attachment to their teacher is unique. The 'sipáhis' remain throughout the services, and present themselves after the children have been served, for pictures and texts, receiving which, each man makes a polite military salute and retires. These men do not all belong to the same regiments, but all become 'children' in Mrs. Warren's school."

Mrs. Goheen reports the school at KOHLAPUR. On account of illness she has been obliged to absent herself more than usual; "but Mr. Seiler and Mr. Goheen taught for days and weeks at a time, and that has been greatly to our advantage." She "felt like the president of a college," with professors and masters at her call, and had "a happy consciousness that all was going well." Sickness among the older boys arose partly from the condition of the dormitories, and urges the necessity for a new house. One

of the entering class of little boys soon dismissed himself from school, saying they were making a Christian of him! The school benevolent society, though interrupted in their meetings, have done more work than ever.

From PANHALA, Mrs. Ferris makes report of "health unbroken during the whole year." The weekly prayer-meeting with the women, and anatomy lessons have gone on, and the usual monthly suppers, which bring them "closer to our sisters in the faith." Studying and translating, teaching her own three boys, teaching a woman arithmetic, reading the Bible with an old man-servant, teaching the schoolgirls to sing, and furnishing medicines, fill Mrs. Ferris' days. The event of the year was a preaching tour, made on foot among the villages. The Ferris family and Miss Patton all went, taking in the annual meeting at Kohlapur. "We do not try so much to visit many different villages as to tell the old, old story as often as we can have listeners." Accompanied by a Christian *ayah* and two young girls, the ladies set forth each morning to enter any house, or pause on the public street, as they saw opportunity to speak. One of their number having been appointed leader for the day, the others joined in the conversation, as occasion offered. They were welcomed everywhere by large audiences of high or low caste women.

Our *resumé* is gathered from full and delightful reports and letters. Statistics will be furnished next month. A few places not heard from are omitted from this report, with great regret; and our limited space has compelled us to shorten all our extracts far beyond our wishes, and beyond what the subject deserves. But all readers must turn from even this glimpse of conscientious and fruitful toil, as Mrs. Goheen writes they closed the year, "with thankful hearts."



GANESH, GOD OF WISDOM.

The practice of medicine in India is attended with many difficulties and embarrassments of which a doctor in this country can have little idea. As an instance: a lady doctor was called to see a woman very ill and suffering intensely from a diseased bone in the lower limb. The patient lay in a small room with only one window, about twelve inches by fourteen, high up on the wall. The bed was the ordinary native kind, low, and with hemp cord woven closely across to form the mattress. With the weight of the body this cord gives and sags, making the center lower than the head and foot, and thus in some sort forming a pillow. After examination, it was found necessary to perform an operation, and first a poultice must be applied. A boy was found to run to the market, some distance away, to get the flax-seed, and, while this was coming, the doctor must wait, for the woman who was caring for the patient must be taught how to prepare and apply the poultice. The flax-seed arrived at length, and then must be made fine, which operation was performed by laying it upon a roughened stone, and with a smaller stone held in the hand, grinding it to the desired size. All this had to be done in the patient's room just by the bed, as that was the only living-room in the house.

Then a dish must be procured in which to boil the seed, a fire built in the verandah, and some water made to boil. In this case the patient was a Christian, and the doctor might touch the dishes with her own hands but, generally, she can only stand by and direct the awkward management of the women of the house, because her touch upon the dish would be defilement. Then came the question of how to get the cloth to apply the poultice, for, as the native house is never supplied with old muslin, and the clothing is scanty and worn to shreds, it happens that unless the doctor carry her own cloth, it is impossible to procure it. Finally, it *was* spread, and with great difficulty was fastened on the limb; but not even a piece of string, or a pin, could be supplied by the family,—everything must be furnished from the doctor's bag. Next day the operation must take place in this same room, with its imperfect light and on this same low, uneven bed. The first thing was to cleanse the skin from the poultice, and how to do this was the question. After a good deal of delay an iron basin was procured, and a piece of cloth, and some water heated. Then the basin must needs be tipped over by one of the native women of the house, and again some water must be heated. The fire is not surrounded by a stove, but is built in a masonry hole in the floor, and the dish rests over this.

The smoke, which rolled in clouds around the doctor's head, filling eyes and throat almost to suffocation, had also left its impress on the basin, and when the cleaning process was at an end, the doctor and her assistant found their hands perfectly black with soot. How to get them clean without basin, soap, or towel, was a question; but it was accomplished to a certain extent, by a woman pouring water over their hands. But a doctor at home would not care to begin an operation with hands streaked with soot and smelling of impure water.

Then ether must be administered, and when this was done, all the women with one consent ran out of the house, declaring the patient was dying and, had the doctor not been wise enough to take a missionary friend with her, she would have been left entirely alone at this critical moment. However, the operation was performed, and after a good deal of persuasion the women were induced to return to the house to receive instruction for the care of the patient during the next few hours. Every visit was a repetition of the preceding one, and amounted to the doctor's being nurse as well, for the women get excited and frightened, and will not remember any instructions after the doctor is gone. In a Hindu house it is

even more embarrassing, for she is restricted on every hand by caste prejudices, and although they call her to help them, yet any departure from their limited experience is apt to fill them with consternation, and they are more likely than not to run away and leave the doctor to her own devices, just when she most needs assistance. I have seen four attempts, lasting over an hour of valuable time, given to getting a dose of soda down a child six years old. The child was not the trouble, but the women became frightened as soon as the soda began to effervesce, and knocked over the brass cup; then another dose was mixed, only to grow flat before the women could be induced to allow the child to come near the doctor, and so the time passed, much to the exasperation of the doctor. Oftentimes, medicines left to extend cver three days will be all taken in one day, and the bottle returned with the calm remark that it was not very bad so it was all taken quickly. As another extreme, the medicine will not be touched, and no reason will be given. We have no adequate idea in America, of the many things which hinder the successful practice of medicine among the women of India; and yet it is not all dark, for when once the confidence of the patient is gained, it is generally for a lifetime, and much is gained in the whole neighborhood. *S. C. S. H.*

ON THE WOMEN OF INDIA.

Traveling through Oriental countries, one is struck with the superior appearance of the graceful Hindustani women. They are of the same Aryan race with ourselves, and not unlike us in form and feature. Many are handsome, their persons lithe and graceful. They are intelligent and affectionate, and many are desirous of gaining knowledge. Having been brought up in seclusion, they are modest and retiring. Their complexions are dark, their eyes a bright black, with hair of corresponding color.

The Indian costume is unique and pretty. It consists of a bodice, and long skirt concealing the feet. A wide white muslin long shawl (either thick or thin), is thrown carelessly around the neck, and head, falling lightly over the dress.

In the North of India there are seen types of a different character — women with light hair, fair skin, and ruddy cheeks.

The women of the Brahmin, and other high castes, often take drives — but should a scrutinizing gaze of one of the other sex be directed to them, the carriage blinds would soon be closed. They shrink from being admired.

Children are early betrothed in marriage. The necessary rite is usually performed by means of a professional match-maker, or "go between," who visits both families to inquire whether a marriage would be desirable between the boy and little maid. If so, presents are given and the betrothal sealed. At a future time, the full marriage is consummated. Should the boy die, the child-wife is henceforth a widow for life, subjected to constant indignity and cruel treatment. Her hair is cut off, and her jewels taken away. She is allowed only one meal a day, which she must partake of by herself. Her presence upon any festive occasion is regarded an ill omen. For her, truly, the joy of life is gone forever.

In 1872 when I visited Allahabad, the little native church of the Jumna Mission was filled with those who had been gathered in by the missionaries; a body of sincere and earnest Christians, some of whom lead truly consecrated lives. The Sabbath and weekday services, were attended by men and women in about equal numbers. Mothers brought their infants with them in their arms. Parents and children sat together in the classes of the Sunday-school; and Christian women qualified by age, and character, to teach others, and sufficiently free from domestic cares to do so, were appointed Bible-women, and, under the super-

vision of the missionary ladies visited many of their heathen sisters to read and pray with them, and teach them the things of God.

The houses of the people vary with their wealth and social position. While the poor dwell in the merest hovels — mud-walled, and roofed with broken tiles, the rich occupy stately mansions, the apartments of which, are built around open gardens watered daily and beautiful with flowers and shrubbery.

Where it is possible to do so, the Hindus observe the patriarchal custom of keeping under the paternal roof the families of the married sons, so that in a single residence as many as ten, or even twenty families, may be found. The head of the house is the aged father, or mother, or in case they are dead, the oldest son and his wife. If the ladies of the Mission get access to one such house, they may find there a sufficient number of pupils to form a good-sized school.

WOMEN OF INDIA.

In visiting the Hindu women, we were always cordially welcomed. We found many of them richly dressed, some quite loaded down with jewelry. Of the younger women, many had already learned to read. In one house the husband, who is a pleader in the High Court of the Provinces, was himself the teacher of his wife.

The younger women were accustomed to remain standing as a mark of respect to their visitors, while the children sat upon the floor and played. The women gladly brought their books and showed us how well they could read. We were regaled with perfumery of the rose and jessamine, and with sweetmeats of various kinds. We were careful, however, not to touch the dishes in which they were handed to us; as, accord-

ing to India customs, they are defiled by the touch of persons of another caste.

It was a great pleasure to tell them of the dear Saviour, whom some of them had already learned to love, although it is not possible for them, as yet, without the sanction of their male relatives, to break over the rigid restrictions imposed upon their sex, and unite with the Christian Church.

Ten years later, 1882, on re-visiting these scenes, we found some of the young women married to native Pastors, and gone to their own field of labor, where they were striving to do good among their country-women. It is pleasant to see the women coming across the open ground around the church, to the Mission house, each week, to answer questions, and learn the explanations of Scripture, and attend the prayer-meeting. Their only difficulty in prayer seems to be when, and how, to stop — there is no hesitancy — and they follow each other without being asked to do so.

They are very fond of music, and sing their own plaintive melodies with a great deal of pathos; but they find it difficult to learn the English ones.

It was a joy to unite with these Christians rescued from heathenism, in prayer, and in singing praises to our Great Triune God.

Mrs. Aurelia Wynkoop.

WASHINGTON, D. C.

BEHIND SEALED DOORS IN KOREA.

Mr. Yi Hahkuin is the son of a Korean gentleman of considerable means. Though only fifteen years old, Mr. Yi has taken a course of study in the Government school, speaks a little English, has a position in the royal hospital, wears his hair on the top of his head, and has been the husband of a beautiful little black-eyed girl for more than a year.

A short time ago I invited Mr. Yi to bring his mother to visit me, never dreaming that his father would trust his wife in the house of a foreigner; for all Korean ladies (except dancing girls) are kept in the strictest seclusion. The "*aung paung*," or women's apartments, are shut off from the front of the house, and have double shutters for the windows. When these ladies go away from home (which is not often the case) their covered chairs are carried inside the court, and the chair men all retire until the lady has taken her seat and the door is carefully shut and curtains drawn.

Great was my surprise when Mr. Yi thanked me and said he would like to have his mother visit me. A few days after, I received a note, saying he would bring his mother and his father's other wife in the afternoon, if agreeable.

About one o'clock in came the two chairs, followed by servants, and when Mr. Yi had seen that the men were all safely out of sight, and Dr. Heron was not at home, the maids opened the chair doors and out came two very gorgeous-looking ladies, attired in long, full, silk robes of blue and pink, with dainty slippers to match. I found my guests dignified and ladylike in every way, partaking of the refreshments I offered in a very dainty manner. They were greatly pleased with the chairs, the mirror and bed, while my sewing machine and organ were marvelous things in their eyes, and Mrs. Yi, the elder, told me she had lived to be forty-seven years old and had never before seen such strange things. They seemed to enjoy their visit, tea-cakes and all, and the next day I received this note from Mr. Yi:

DEAR MRS. HERON.—As I come to my house I had been important business, and I cannot call you and Doctor. My mother had been pleased the foreign house, so she very glad about, and she wants to invite you on to-morrow morning about 12 o'clock, so I ask if you busy or not. If you not busy on to-morrow,will you be so kindly to step round to my house and see how we live. Then we are very glad to see you.

I am yours sincerely,

YI HAHKUIN.

I felt like shouting, "Lift up your heads,

O ye gates!" upon receiving this note; at the same time I almost trembled with a sense of my responsibility. And when I took my seat on the covering spread in the "*aung paung*" and looked around on the richly dressed ladies and waiting maids, I longed to tell them the wonderful, sweet story of "Jesus and his love;" but such a step would be dangerous in the present state of affairs, so I could only pray the Lord to give me a place in the hearts of these people, that I might soon be able to influence them for Him. I talked to the ladies about different kinds of embroidery and chucked the babies under the chin. Mr. Yi soon brought in his beautiful little child-wife in her wedding dress, as he told me. It was an elegant, scarlet, brocaded silk. Her head was covered with ornaments of gold, and pearls, and jade, and her little hands were laden with a large number of rings. Mr. Yi was very polite to her, and evidently proud of her, but she was so shy that it was some time before she ventured to look at me. I could not help feeling sorry for the little thing and longing to have her set free — out in the sunshine, with hoop and skipping-rope, and merry boys and girls for company.

I cannot tell half the strange, rich things I saw in this queer, heathen home, nor of the bountiful feast placed before me and the decorous hospitality of my hostess; but I must say these Korean ladies are, in their own way, very charming, and seem to possess both refinement and strength of character.

I am sure the time is not far off when we shall be allowed to teach them of Jesus.

Hattie G. Heron.

SEOUL, KOREA, Dec. 8, 1885.

THE DEATH of Mrs. Asher Wright, of the Seneca Mission, was mentioned last month. A fellow missionary has written of her: "Although under a constant pressure of work, Mrs. Wright impressed all who lived with her, as being much of the time in an attitude of mental (inward) intercession for the people to whom she had given her life. She had no time to make this a formal matter, but often when she thought herself alone, we have heard her pleading with God that this and that sin might not be laid to their charge.

The Indian Orphan Asylum, with its cultivated acres, and fine buildings, an ornament and a blessing to the whole reservation, stands to-day as a memorial of two consecrated lives. Because of the prayers and patient persistence of Mr. and Mrs. Wright, hundreds of Indian children have been sheltered, trained in useful habits and brought into the fold of Christ."

CURRENT LITERATURE AND MISSIONS.

SIGNS OF THE TIMES IN INDIA, Rev. T. J. Scott. *Homiletic Review*, January, 1886.

A CHINESE GAME-SONG, Ella Sterling Cummins. *St. Nicholas*, January, 1886.

MISSIONS IN INDIA NOT A FAILURE, Rev. Robt. Hume. *Missionary Herald*, February, 1886.

THE TAZIEH, OR PASSION PLAY OF PERSIA, S. G. W. Benjamin. *Harper's Magazine*, February, 1886.

TWENTY-FIVE YEARS OF MISSIONARY WORK IN THE PROVINCE OF SHANTUNG, CHINA, Rev. Hunter Corbett. *Foreign Missinary*, February, 1886.

THE NEZ PERCES, Rev. F. F. Ellinwood, D. D. *Foreign Missionary*, February, 1886.

CONTRIBUTIONS TO THE STATISTICS OF PROTESTANT MISSIONS, Dr. R. Grundemann. *Andover Review*, February, 1886.

AFRICA'S AWAKENING, David Ker. *Harper's Magazine*, March, 1886.

REV. A. B. ROBINSON.

GOWANDA, N. Y.

NOTICE TO SUBSCRIBERS.—Our Mailing Agent was burned out, and our second edition of the February number was thus lost just as it was ready for mailing. The Magazine will have reached you before this, and we beg you to please accept this note of explanation instead of separate replies to your many inquiring letters.

INDIA.

FUTTEHGURH, Dec. 28th, 1885.

JESSIE F. BELL, M. D.—Since last writing, I visited Saharanpur, the location of the Theological Seminary, and a brief sketch of what so pleased me may not be without interest to some of the missionary circle.

The importance of this agency of the Church, in India, can only be understood by considering the great demand for educated native ministers. Many of our catechists, or preachers, are men filled with the true spirit, earnest and willing, having a good general education, but limited in their sphere of usefulness by lack of training. In the few instances, where the Mission has been able to place certain branches of work in the hands of capable, native ministers, the great results have shown what power for good this Institution may be in swelling their ranks.

There are enrolled this year about thirty men, from the young man fresh from school, entering upon his theological education, to the catechist who has preached for years, and stops only for a season of training for greater usefulness. These students come not only from the different stations in our own missions, but from those of other denominations; and, to be admitted, must be recommended by their respective presbyteries or missions. They are also required to pass a preliminary examination to prove educational fitness.

For the accommodation of these students and their families, small houses have been built in the mission compound. This term, these are all filled to overflowing, and young men find sleeping room in small hallways, storerooms and verandas.

Promptly, at eight o'clock on the morning of every school day, the students assemble in the largest recitation room, for prayers, conducted by the missionaries in charge. Afterward, the different divisions separate and go to their class-rooms, and the instruction for the day begins. We went, first, to Prof. Ewing's room, and listened with pleasure to the ready answers given in the quizzing on the lecture of the previous day.

One thing that impressed me was the apparent thoroughness of their knowledge of the Bible. A mis-quotation of a text, by a new student, was taken up by every man in the class, the Bibles instantly opened, and the verse pointed out in proof of his error.

Instruction is given entirely by the lecture system, students taking notes in the Hindu or Persian character, each choosing that with which he is most familiar. A few write the Roman Urdu, but no more quickly than those difficult Persian letters are jotted down from right to left.

After listening awhile to the lecture in this room, in answer to the invitation: "Will you walk into the other 'box,'" we entered the class-room of Prof. Wherry, and decided at once that it had been appropriately named. But this small, box-like room, with little or no ventilation, was filled to the uttermost with students. How these men keep their brains from stagnating, and how the instructors preserve even tolerable health in this atmosphere, are questions not solved by hygiene. A glance suffices to show the great and pressing need of a hall with large and airy rooms, which are indispensable to health and comfort in India.

Excepting the native teachers for the languages, and a course of lectures, every year, by the Rev. Kali Charan Chatterjee, late Moderator of the General Assembly of India, the work is carried on by two men: Rev. E. M. Wherry, and Rev. I. C. R. Ewing. It is their hope and endeavor to establish scholarships for students. A perpetual scholarship can be endowed for from $800 to $1,000.

One marked feature of the Seminary is the aim to make it practical. Throughout the entire session, regular preaching services are conducted in the native bazar, the students being accompanied in this work by either Mr. Wherry or Mr. Ewing. On Saturday evening, a Christian Katha, or recitation, is conducted in the mission school building, now, by Pundit Rand Chand and one of the students; these both before conversion, having been accustomed to recite *Hindu* Kathas. These services are well attended. On Sabbath, besides

the preaching services, there are Sabbath-schools in different quarters of the city, in which the majority of students act as teachers. Throughout the year, a school for the wives of the students was conducted by Mrs. Wherry and Mrs. Ewing. This is not an unimportant work, and well deserves the the support and sympathy of all missionary people.

One could not visit the Saharanpur institution without feeling that it is a great and mighty fountain-head, from which may spring streams, for the watering of thousands of India's thirsty souls; but the source must be digged deeper, and the willing workmen are hindered by a want of tools. This is not intended as a begging letter, but, if it should chance to fall into the hands of some one who cannot see why money should be given to the medical work in India, but who may consider this an opportunity for aiding a worthy cause, I shall not feel that I have said much amiss. This much we ask from all, for there is no one but can breathe a prayer for blessing, on the endeavors of these men and women, who labor amidst trials and disadvantages; who have made the work what it is; and who toil on, in the faith that, in God's own time, He will send the means wherewith to make it what it should be.

The Board of the Northwest having assumed the entire support of the girls' boarding school in

Allahabad,

MRS. LUCAS says: I must write at once, while my heart is full of joy and gratitude, and thank the ladies of the Northwest for undertaking to raise the $6000 for a girls' boarding school at Allahabad.

When we heard of the debt of the Board we almost lost heart and hope, but your letter gave us hope that we might yet have our hearts' desire; and sure enough, Dr. Lowrie's letter, received last month, strengthened our hope, and now in another just received, he tells us the Board has agreed to the proposal of your ladies. We say "Praise the Lord," and our hearts go out also in thanks to the ladies. If it had not been for your offer and readiness to undertake raising the funds, we fear the Board could not have yielded to our entreaties. And now, we wish the school to be yours, as well as ours; yours to pray for, your care to select and separate by prayer the Principal; yours to sustain and strengthen in many ways I need not name. Every day we feel more the need of such a school. Our Christian girls are either sent off to other places to be educated, or grow up with inferior instruction. We are sure that, with God's blessing and your and our prayerful efforts, the school will become a powerful missionary agency. We hope to have everything in such a state of progress that we could receive the Principal by November 1st. Already we have the nucleus of a school, and are using the church building as a school-room. My husband is trying to purchase a site for a chapel in the main bazar of Allahabad. It is difficult to get a suitable place; every inch of land is taken and few are willing to sell at any price—especially for a chapel. We are looking to the Lord to give us the very best site in the bazar for this purpose. Every evening this great bazar, for about half a mile, is so crowded that we can hardly pick our way through it. Here, under a large tree, my husband preaches, with the catechists and Scripture readers, but at a great disadvantage.

MISS MARY E. PRATT, JALANDHAR.—I went for my summer holidays to a lonely place in the hills, seven and a half marches beyond Simla. Mr. Carleton has tried a Christian colony over there. He and his wife and son, who is a doctor, live there during six months in the year. The doctor has a dispensary and hospital. Great numbers of people come to be healed, often spending some days, or even weeks. Mr. Carleton trains Christian boys to work and, if they give fair promise of being farmers, settles them with a house and piece of land. He has succeeded in getting a few thrifty families located in this quiet valley. The whole village is gathered every morning for service, before work begins, in one of the hospital buildings, and patients are generally in attendance. The doctor has a fine organ which is an attraction, and Mrs. Carleton has taught nearly all the villagers to read, so each comes armed with Bible and hymn-book. We were sixteen days on the journey down to the plains, the last one hundred and fifty miles of which, I rode on horseback. Nearly all our way lay through the territory of different Rajahs, and it seemed as if the country teemed with human life, and all the way not a white man to care for them. There are villages with thousands of inhabitants begging us to come and open schools. The occasional preaching of a missionary is all the teaching they get.

MISS ANNIE GEISINGER, DEHRA.—These are busy days, as the cold season has fairly set in, and brought such a number of ambitious pupils eager to read, that our work is extending indefinitely.

A Faithful Woman.

My Bible-woman, (of whom I wrote as being in poor health), is laid aside altogether, her days really numbered by that dread disease, consumption. She has worked, as she was able, until last week, when she broke down altogether and has taken to her bed. She carried on the village school very efficiently, and the children were fond of her, and all the villagers who came in contact with her, speak only in the highest terms of her

work and life. When the children heard of her illness and that she would never be able again to teach them, they determined to visit her and, very early last Saturday morning came in a little band, and carried out their determination. She spoke to them about her anticipated death, how glad she was to go, and exhorted them to put their trust in the same Lord Jesus who was such a comfort to her. Then she sang with them: "There is a happy land," after which they took their departure, promising to come again. Telling me of their visit, they said: "The teacher spoke so beautifully to us that we could not help weeping;" and when I asked them why they went so early in the morning, they said: "We could not sleep last night for thinking of our teacher, and wanted to see her as early as possible." This shows what warm hearts these heathen children carry, under their rough and untidy exterior.

The city work has its lights and shadows. One of the greatest drawbacks is the mother-in-law, and how can we tell how dreadful they are in India! They rule the household with a rod of iron, and inflict untold sufferings on the defenceless daughters-in-law.

JAPAN.

KANAZAWA, Jan. 15th, 1886.

MISS HESSER.—I have thirty scholars, twelve of them boarding-pupils. At the beginning of school, last September, twelve pupils who came were teachers in the public schools. They passed the examinations in Japanese, and entered the school as regular scholars, but, having finished all the Japanese in the course, they studied only English. Soon so many regular scholars came that I could not take all, so I chose those who would still study Japanese branches, and dismissed the teachers. Some wept bitterly, and I was very sorry to be obliged to dismiss them, but knew it was best. The school-room is crowded with these thirty, and I must refuse to take more until I can build a larger school-room. I have room for just one more to board in the building, by putting three girls in one room, nine by nine, which, you can see, is rather close quarters for human beings.

Experience has taught me that it is not good, as a rule, to support either girls or boys in mission schools. The expenses are so reasonable they cannot complain, and if we insist on self-support we get a better class of students, and our relations with them are more pleasant, as they do not feel that they must obey because they are dependent upon us, but they do it because they love us.

Mr. and Mrs. Winn gave twenty-five dollars at Christmas time for an addition to the building.

You will rejoice with me that one of the girls and one of the teachers have asked for baptism, and are now under instruction. Several others are seeking the Saviour.

AFRICA.

ANGOM, Dec. 14, 1885.

MRS. ARTHUR MARLING.—Mr. Marling has translated four or five chapters of Genesis and taught them to the people. The old king wonders what we ever did to Satan that he should make us so much trouble, and he kept exclaiming "ngâlgâl" (pity) when Cain's curse from God was read to him. The old king has killed one man, and probably more. I just long, when I see him listening so eagerly, that the Holy Spirit would quicken the words and open the old man's eyes. I should so love to see him a Christian, but they are so desperately ignorant, their poor minds are so dark, and they so want the comforts of this life—what are to us absolute necessities but to them luxuries—that they can scarcely separate the wants of the soul from the desires of the eyes.

The building of our house was progressing finely; little pillars two feet high had been built of brick, and iron posts four feet high had been set on top of them (for corner supports). As we wanted to utilize the space under the house, and thus save extra buildings, and also to make the house more secure from thieves, we decided to raise it six feet from the ground instead of the usual four or five feet, and to enclose this in walls of galvanized iron with iron-barred windows. We were anticipating going into the house in about a month. But "there's many a slip between cup and lip," especially in this country. Monday evening a tornado came from over the hills with considerable violence, and down went our house, followed by the fall of many hopes. The night watchman escaped unhurt,except his legs were strained by his leap of six fet in the black darkness. Our Father is so kind in guiding and protecting ours as well as ourselves: if this man had leaped from the other side he would have been crushed, for the house fell in that direction. After deliberating upon various plans, it was decided that Mr. Marling start at once for Gaboon and send up blocks, tackle and jack-screws to straighten the house and raise it to the desired elevation again. The Lord prospered the undertaking, so that in two and a half weeks materials had arrived and the mason was ready to commence a more substantial foundation. I think two months will see us settled in our long waited-for, snug little home.

MISS BASSETT, TEHERAN, PERSIA.—To-day the last payment has been made on a plot of land, much larger than that we have here, where we hope to put up buildings. We hope to sell this property, and thus have the means to build next summer; and I do want the walls of good burnt brick—not the sun-dried,—so it may stand for years. Our school numbers thirty-nine, and the regular attendance averages much higher than ever before.

Home Department.

THE MONTHLY MEETING—April.

Leading Thought.—THE VALUE OF INTERCESSORY PRAYER.

Scripture Text, I. Thess, v. 25.—"Brethren, pray for us."

Scripture Reading, Romans, xv. 30–33; Eph. vi. 18–24; II. Thess. iii. 1–5; Hebrews, xiii. 18–21.

"Notice how frequently the Apostle Paul asks for the prayers of the brethren, and in terms always expressive of his confidence in the real efficacy of such intercessory prayers, as a means of good to himself, and of furtherance of the glorious cause in which he was engaged. If he, clothed with extraordinary powers, had occasion so repeatedly and earnestly to ask the prayers of others for his personal safety and the progress of his work, how much more pressing must be the sense of this necessity on the hearts of those who, with ordinary powers, are called to the same difficult and responsible work. Let us learn to estimate in some degree aright that wonderful provision of God's mercy which, by suffering his redeemed ones to pray, not only for themselves but for others, with the hope of being heard and with the promise of the Holy Spirit to aid their infirmities, establishes an intimate connection between every renewed soul and every other, through the throne of grace, a subtle and mysterious power by which one may reach another — nay, may reach a thousand — nay, may reach a world.—*From a Sermon by Dr. J. A. Alexander.*

SUGGESTIVE TOPICS.

Triegenbolg, the first missionary to India.

The oldest missionary of the Presbyterian Board now in India.

Some account of the first convert received by him.

The three centres of missionary work under the Presbyterian Board.

Our missionaries in India.

The semi-centennial celebration.

The religions of India.

Government education in India.

The mutiny and its results.

The first effort to educate and Christianize the women of India.

The beginnings of zenana work.

Information concerning most of these topics can be obtained from the *Historical Sketches of Missions*, from the *Foreign Missionary*, and *Our Womans' Magazines* for April, 1885, and from the Annual Reports.

Remember in your prayers the Annual Meetings, which are to be held this month.

R.

OUR UNION.

It was waited for anxiously, welcomed eagerly, and read appreciatively — that first number of the new magazine; — and what part of it all do you suppose gave us the most solid satisfaction? With no disparagement of the rich table of contents, we sat down to happy contemplation of the word "*only*," on the back of the cover, and deliberately declared it to be the best part of the whole magazine!

Over and over again we read the line: "Is the *only* Woman's Foreign Missionary Magazine of the Presbyterian Church," and rejoiced in the solution of perplexities that lay therein.

Perhaps our little auxiliary is peculiar in its misty and nebulous conception of the divisions of the work. Yet our ladies are brilliant enough in other directions. If you came to the meetings of our book-club, or musicales, or sewing-societies, you could not complain of dullness.

A certain vagueness of comprehension as to the Foreign Missionary Organization begets indifference. Outside of the editorial staff and officers at headquarters, *are* there really many of our average ladies who can correctly name all the five Woman's Boards of our Church? Still fewer, I imagine, could define their boundaries. In dis-

tinguishing between the "Woman's Foreign Missionary Society," and the "Woman's Board of Foreign Missions," one is apt to feel like the Irish mother who said of her twin babies: "One looks so much like both, as you can't tell t' other from which!"

"What has become of that young Mrs. W., who went to China from near here? I suppose she didn't stay long enough to get to work, as I never saw her name in our magazine," says one lady, and we explain that she has been doing splendid work for ten years, but belongs to another Board, and is reported in their publication, not ours. Personal acquaintance with Mrs. W. was a powerful lever which might have been used with effect all these ten years, *if* we had only had a union magazine.

"They don't seem to acknowledge all their receipts in the magazine; why, there isn't any record of the M. auxiliary, and they give twice as much to Foreign Missions as we do," says another, and a third indulges the time-honored remark: "Women's way of doing business, I suppose." Again we rise to explain about a variety of Boards, each with its own treasurer's report.

"I saw in the paper a notice of the annual meeting of the Woman's Board in New York. My sister was going, since it was so near; but I told her there was some mistake about it, and I showed her in my magazine that the annual meeting was in Baltimore, and I was sure we belonged to *the* Woman's Board, so she stayed at home. Funny, what mistakes get into the papers, isn't it?" Again we explain that there are Boards *and* Boards, but still she insists that ours is *the* Board, and there was some mistake about it.

But we do not need to dwell on tribulations past. "De day ob jubilo' am come," when we have a united magazine; when we can take a comprehensive view of the work of all the Boards; when the names and localities are clearly defined on the cover of every number; when every excuse for vagueness of understanding is removed, and the ignoramus can be triumphantly referred to her magazine for information. If I were a boy I should throw up my cap and give three cheers and a tiger for this union magazine. Perhaps it is just as well, as a Christian woman, to "give thanks" for it.

The two grand results which we shall secure from this union, are: first, *Greater Definiteness of Conception*, and, secondly, *Greater Breadth of Vision.*

To those of us who, through semi-indifference, did not understand the underlying harmony of the work, comes this clear setting forth of all the agencies under their rightful departments, and to those of us who *were* keenly interested in, and thoroughly acquainted with, our own immediate field, there comes this soul-widening view over our own fence into our neighbor's field. Seeing how straight his rows of corn are planted may help us to straighten ours, and the thriftiness of our barley patch will surely stir him up on the subject of barley.

You have seen, perhaps, the story of the Malay Prince, who confided to an English lady his willingness to learn English. "But," he said, reflectively, "there is this objection to English, that it is only spoken by about a dozen people in the world, even counting the Governor of Singapore; while, wherever you travel, north, east, south, west, or beyond the wind, you find Malay spoken." Have not many of us had almost as narrow a horizon in missionary work? Has not the school or Bible-work under our confined range of vision, assumed undue proportions, while the work of greater magnitude over the fence has been almost ignored? Shall we not gain a truer perception of the relative importance of different factors in the grand total, and so have, not only wider, but more discriminating sympathies, and bring to bear upon our work a riper judgment and increased common-sense?

God grant that our enlarged knowledge may stimulate our energies, and that our weak faith may be astonished at the results!

BOONTON, NEW JERSEY.

BOOKS RECEIVED.

Chosön: The Land of the Morning Calm. By PERCIVAL LOWELL. (Boston: Ticknor & Co.) This sumptuous, large, octavo volume is illustrated by twenty-five beautiful Albertypes, besides numerous small wood-cuts. Anyone looking for the history of Korea will not find it in this book, for Mr. Lowell has confined his subject matter to whatever he observed from the coast to the Capital, during a winter which he spent in Seoul, as the guest of the King. Besides more important subjects, we find here interesting details about common life and natural traits; — how the Koreans rip their clothes to have them washed; how they fly kites in winter, and are afraid to step on their frozen river; about the faces on their sign-posts; their marvelous appetites, their love of color and natural scenery. One interesting feature of this book is a frequent comparison of things Korean with things Chinese and Japanese, so that one seems to study all three countries at once. Retail price, $5.00.

Outlines of Universal History. By GEORGE PARK FISHER, D. D., L. L. D. (Ivison, Blakeman, Taylor & Co.) All serious students of the history of Missions find themselves constantly referring to general history for a measuring line. For such a purpose this comprehensive book, by a profound scholar, would be a valuable shelf companion for our Missionary library.

Our Young People.

GUNGA.

By MRS. THOMAS TRACY.

Gunga was an old woman who died in Etawah last year. Her name is a favorite among all castes, because it is the name of the river Ganges, which is a goddess in the eyes of the Hindus. I suppose our heroine was born sixty or more years ago, in the city of Furrukhabad, and I doubt if she had ever been more than ten miles from home before coming to Etawah.

We may form a pretty correct idea of her childhood from knowing she was very poor, and belonged to a low caste.

Picture to yourself a little girl, from five to twelve, wearing a short, scant skirt, a still scantier jacket, if any at all, both garments being so dirty you are in doubt as to their original color—hands and face which look as though they had never seen water, and a mass of straight black hair, which you will think has never been combed, and you may call her Gunga.

Most of the day is spent in the street playing, at the same time keeping an eye to her business, which is, to collect with her hands, in a basket, the filth which cows and oxen leave behind them wherever they go.

Her companions have the same business. so the moment any such prize is seen on the ground, they all rush for it, and if two or more happen to reach it at the same time, there is sure to be a quarrel. When Gunga gets her basket full, she will take it to her mother, who mixing it with water, will make it up into pats, which she plasters on the side of the house, the top of a wall, or any place where the sun wlll reach it, then when they are dry, she will pile them into a big basket, put it on her head, and sell them for fuel.

When Gunga gets hungry, she will go to one of the little shops which line the streets and buy some parched grain, or, may be, she will have brought something from home, tied up in a dirty rag and fastened to the string which holds her skirt on, round her waist. At night when she goes home, she will get a cake made of coarse flour, and perhaps a little *dal* — a pea-shaped vegetable, the common food of all classes. At an early hour, she curls herself up on the foot of a small rough bedstead, over which a cloth, may, or may not, have been spread, and which she shares with one or two others of the family; and there, without having changed her clothes, she sleeps till the morning light rouses her, to spend another day like the one before it. She never goes to school, not one of the family can read, so she never sees a book. Sundays and week-days, are all alike to

her. The only variation she has is an occasional wedding, or when one of her relatives dies, and she is permitted to attend the dinners which follow. Once in a while also, she goes to a *mela*, or fair, but only on great days, for she is too poor to spare time to attend the smaller ones.

Poor child! and millions are living in some such way. We long to gather them into the Saviour's fold, but it is only one here and there, who, like Gunga, hears the call; and even to her it did not come till she had reached her three-score years. She passed from early childhood to wifehood, and motherhood, but with it all, no change for the better. At the time she was brought to my notice, Gunga had become a widow and supported herself by spinning cotton, grinding grain for her neighbors, or any thing she could get to do, by which a *pice* might be earned.

Now, I will turn from Gunga to a woman about thirty years her junior, named Kausilla, who also lived in Furrukhabad. I will not attempt to tell you of her childhood, nor even of her married life. I only know she and her husband quarrelled so much she was induced to leave him and live with a man who already had a wife. She has told me, strange as you may think it, the two got along together very nicely. She really seems to have had a great affection for the real wife, and always speaks of her as "sister."

One day some neighbors came in for a chat, and brought the news that a woman was teaching a school near by. They all laughed at the idea of a woman teaching, and Kausilla said in jest. "I think I will learn to read, and some day I may teach a school." This speech added to their fun, it was a good joke, and gave them something to talk about. But to Kausilla it proved more than a joke. Why should she not learn to read? She could not get the idea out of her head, and finally decided she would take a look at the school — *that*, at least, could do no harm.

It was at this school I first met Kausilla, and I saw at once, she was no ordinary pupil. In a short time she got beyond her teacher, and to continue her education, it was necessary for her to go to a higher graded school, at a distance. To this, her friends greatly objected, but her ambition was roused, and nothing could stop her.

She had been there only a few months, when Miss Blunt wanted a teacher for one of her schools, and Kausilla was proposed. She was not up to the standard we wish in our teachers, but she knew enough for beginners, and would gain much from being directly under Miss Blunt's care. And so, in about a year from the time she made the jesting remark, the proposed aim was reached.

There was a great outcry in the family, when she left to teach her school, and live under Miss Blunt's influence, but having taken this decided step, it was easier for her to learn and accept the truths of Christianity urged upon her by Miss Blunt. After some months she was baptized, and then came under my care, to be trained for a Bible-woman. She lived in a small house near our own, and I taught her, also taking her with me when I went to visit zenanas. In this way about two years passed, then I had her moved to the city. I thought she would work better in being less dependent on me, and her influence would be increased by living among her old friends.

But she could not live alone, that would have been unsafe. Several plans were tried, but none were satisfactory. At length, He who overruleth all, brought Gunga to her notice — I do not remember how — but I know, till then they had been strangers to each other. An arrangement was made that Gunga should continue her work, but spend her nights with Kausilla. My special knowledge of Gunga, began when Kausilla told me her "old woman," as she always called her, had become a Christian through her teaching.

And now, having brought these two together, whose lives were in after years so intimately associated, I think it well you should take a rest, for a future reading.

(To be concluded next month.)

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with missionaries, Mrs. S. C. Perkins, Mrs. S. Kneass, Mrs. C. E. Morris, and Mrs. C. N. Thorpe.

Candidates will address Mrs. C. E. Morris

Correspondence concerning special objects, Mrs. J. De F. Junkin.

Correspondence with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss S. W. Du Bois; with Young People's and Children's Bands, Mrs. B. N. Lehman.

Treasurer, Mrs. Julia M. Fishburn.

All letters to be sent to 1334 Chestnut Street. Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

The Sixteenth Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church, will be held in the First Church, Pittsburg, Pa., April 28th and 29th, 1886. Names of delegates desiring entertainment should be sent, *not later than the 13th of April*, to Mrs. T. H. Robinson, No. 316 Ridge Ave., Allegheny, Pa. Each delegate should be provided with a note of introduction from the President of the Society she represents. Others wishing to attend the meetings will be cordially welcomed, and will be given the addresses of good boarding-houses on applying to Mrs. Robinson. Those desiring to avail themselves of reduced railroad rates will address the undersigned, giving name of road by which they will travel.

Mrs. George A. Kelly,
198 Western Ave., Allegheny, Pa.
Chairman Com. of Arrangements.

We acknowledge, with gratitude, the prompt and cheering responses that have come to the appeal sent out recently in regard to the condition of the treasury. We have such confidence in the loyalty, ability and faithfulness of our Presbyterial officers that we feel sure that these appeals are never sent in vain.

From a number of Presbyteries the result has been the hastening of remittances, which have to some extent relieved our minds from present anxiety, while from others have come assurances of increasing interest and renewed effort, so that our present outlook is hopeful, and we trust that at our annual Assembly we shall be ready to join in the joyous ascription of the Psalmist: "The Lord hath done great things for us, whereof we are glad!"

APRIL 20th.

Do not forget the date at which the Treasurer's books close.

HELPS FOR OUR WORKERS.

Question Book Series: Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, North American Indians, India, Africa and Persia (50 cts. per set)	$0 05
Historical Sketches of the Missions of the Board of Foreign Missions (new edition in press)	50
Foreign Missionary Catechism (25 cts. per dozen)	3
Fifteenth Annual Report	15
Suggestions concerning Young Ladies' Mission Bands,	5
Five to Six (20 cts. per dozen)	2
Three Marys	5
Will You Lead in Prayer? (10 cts. per dozen)	1
Medical Mission Work	1
At Home and Abroad	1
Mrs. Pickett's Missionary Box (20 cts. per dozen)	2
Giving Like a Little Child, per dozen	6
Giving and Giving Up, per dozen	8
Why we should Keep up our Auxiliaries, per dozen	10
Not for the Heathen, merely, but for Christ, per dozen,	6
A Strange but True Story, per dozen	8
Bible Responses to Missionary Questions (75 cents per 100)	1
Two Little Hindus (10 cts. per dozen)	1
Pitchers and Lamps (20 cts. per dozen)	2
Systematic Giving (20 cts. per dozen)	2
Preparation for the Master's Work (10 cts. per dozen),	1
Bringing the Ranks up to the Standard (15 cts. per doz.),	2
The Wounded Lip (10 cts. per dozen)	1
The Society at Springtown (15 cts. per dozen)	2
The Coral Workers (10 cts. per dozen)	1
Directions for Making Maps	2
Unused Power in the Church	1
A Partnership	2
Constitutions for Presbyterial Societies	Free.
Constitutions for Auxiliary Societies	"
Hints for Organization of Auxiliaries	"
Constitutions for Young Peoples' Branches	"
Constitutions for Mission Bands	"
Mite Boxes, to Bands connected with the Woman's Foreign Missionary Society, Philadelphia, free, except postage at the rate of 2 cents for 5 boxes: to Auxiliary Societies, 1 cent each.	
Collectors Cards for Auxiliary Societies	
Collectors' Envelopes, for Auxiliary Societies	"
Young People's Pledge Cards	"
Prayer-Meeting Cards	"
Married Missionary Ladies	"
How the Money Goes	"
Our Commission, Human and Divine	"
Our Young Sister	"
Manual for Candidates	"
Practical Hints for Applicants	"
Help for Korea	"
Zacatecas	"

In ordering publications marked free, send stamps for postage.

Send orders for above publications to
Woman's Foreign Missionary Society,
1334 Chestnut Street, Philadelphia, Pa.

New Auxiliaries.

Jersey City Presbytery, Westminster Church, Bergen.
Zanesville Presbytery, Warsaw, O., West Carlisle, O.

New Bands.

New York,	Cattaraugus Reservation, Seneca.
Pennsylvania,	Ashley, Bright Lights, Gerald F. Dale.
"	Bethlehem, A. D. Moore.
"	Frankfort Springs, Pearl.
"	Philadelphia, Sp. Garden Ch., Band.
"	Sewickley, Young People's.
West Virginia	Fairview, Pearl.

New Life Members.

Ayers, Miss Sallie A., Philadelphia.
Baker, Mrs. A. M., Belle Vernon, Pa.
Dixon, Rev. John, Trenton, N. J.
Farr, Mrs. John C., Philadelphia.
Gibbons, Mrs. H. O., Philadelphia.
Mallery, Otto Tod, Philadelphia.
Raymond, Miss Isabel, Granville, O.
Thompson, Mrs. A. M., Washington, Pa.
Webb, Miss Ellen, Philadelphia.
Wray, Mrs. Charles R., Greenville, Pa.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in India and Africa, Mrs. S. H. Perry.

Correspondence with missionaries in China and Japan, Mrs. H. F. Waite.

Correspondence with missionaries in Persia and with and concerning missionary candidates, Mrs. B. Douglass.

Correspondence with missionaries in Mexico, South America, Syria, Siam, and among the North American Indians, Miss Anna Holt.

Correspondence concerning Special Objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning Organization, Mrs. Geo. H. Laflin and Mrs. N. B. Pratt.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Subscriptions for Woman's Work for Woman and Our Mission Field should be sent direct to 23 Centre Street, New York.

All letters to be addressed to the Room. Meetings every Friday at 10 a. m. All persons interested in mission work are cordially invited.

The Fifteenth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest, will be held in the Second Church, corner Pennsylvania and Vermont Streets, Indianapolis, Ind., Wednesday and Thursday, April 21st and 22d. A Young Ladies' Hour, conducted entirely by young ladies, will be one feature.

Annual Meeting.

Before the appearance of another number of the Magazine our fifteenth annual meeting will be a thing of the past. Will it have brought blessing with it to many souls? Will it have influenced the young to dedicate their powers to "Him in whom they live and move and have their being?" Will it have deepened the spirit of consecration in those of maturer years, and have led them to adopt as their own more fully, Paul's memorable words, "Whose I am and whom I serve"? Will it have conduced to a revival of the faith, liberality, love and devotion of the primitive Church? Dear friends, such a result, so ardently to be hoped for, rests largely with you. Bear this meeting constantly on your hearts before the throne of grace. Plead with a prayer-hearing and prayer-answering God that His Spirit may be among us with power, and that He may pour out upon us such a blessing that there will not be room enough to receive it.

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." *Rom. x. 15.*

It was our privilege on Friday morning February 18th, to have with us at "Room 48," Miss Fannie E. Ward, on her way from the snows of Minnesota to the sunny land of Mexico. Her school education was completed last year, at the University of Lake Forest. She is to be associated with Miss Cochran, in the girls' boarding-school at Monterey, where we trust she may accomplish a most successful work.

We have recently adopted as our missionary, Miss Lydia Keyes, a Cherokee Indian, who was graduated from Mr. Moody's Seminary in Northfield, in 1884, and who is now earnestly engaged in instructing the children of her own people at the school in Wealaka, Indian Territory.

Another of our recently appointed teachers among the Indians is Mrs. Minnie Ells, stationed among the Chippewas, at Odanah, Wisconsin, and whose sisters, the Misses Dougherty, are our valued missionaries at Round Lake. The father of these ladies, a graduate of Princeton, was the first missionary to the Chippewas, and did a noble work among them; he still lives to rejoice in the work continued by them.

The wife of Dr. Torrence, of Teheran, Persia,— formerly of Iowa — has been gladly added to the list of those whom we rejoice in calling our missionary daughters.

Miss Jennie Small, of Denver, Colorado, goes out for us to Siam, in company with Miss Cort, taking from San Francisco, the steamer City of Sydney, on March 24th.

New Auxiliaries.

Decatur. Ind.
Ft. Wayne, Ind., 1st Ch., Young Ladies' Band
Pomeroy, Iowa.
Tinmath, Colorado.
Tipton, Iowa, Tama Band.
Washington, Iowa, S. S. Band.
West Wayne, Indiana.

New Life Members.

Ely, Miss Marion A., Chicago, Ill.
Leef, Mrs Anna, Onarga, Ill

Meetings of the Board are held at the rooms, No. 20 North Washington Square, New York City, the third Monday of each month, at 2.30 P. M.

A prayer-meeting is held at the same place the first Wednesday of every month, commencing at 12 M. An attendance of all women interested in the cause of Foreign Missions is earnestly requested.

Meetings of the Executive Committee are held at the same place every Wednesday at 10.30 A. M.

OUR Sixteenth Annual Meeting will be held in the Lafayette Ave. Church, Brooklyn, on Wednesday and Thursday, April 14th and 15th. The officers of presbyterial societies, and an accredited delegate from each auxiliary society, young people's society, and band, will be provided with places of entertainment, and will please send names and addresses to Mrs. H. B. Jackson, 355 Adelphi St., Brooklyn, before April 1st. Others wishing to attend the meetings will be furnished with the addresses of good hotels and boarding-houses by applying also to Mrs. Jackson.

AUXILIARIES will please remember that the financial year for our Society closes April 1st. Any money received after that must be passed over to the next year's account.

TEI ASAD, Miss Smith's Japanese helper, writes from Hakodate, February 1st, giving an interesting account of the Christmas doings. They have two Sunday-schools, one of which is held at Miss Smith's house, as is also the Church service.

MRS. MCCAULEY, Tokio, January 16th, claims that the custom of paying visits on New Year's day was carried from Japan by the Dutch to Holland, and thence to our own shores. At a recent conference of Japanese Christian women, it was proposed by one of those present, that a room should be hired at their expense and five of them pledge to give an hour a day, to the work of teaching some of the more ignorant women of the congregation to read the Bible.

MISS YOUNGMAN, Tokio, January 22d, in speaking of her Bible-women, says: "We give the month of April to evangelistic work in the country. This year, because of the orders to 'cut down,' we are without the money necessary to send the women — $40 only are needed. One dollar now is worth one hundred four years hence. Retrenchment now is ruin. As we read of the money spent upon churches of the home land, our prayer goes up: 'O God, stay the hand of extravagance and turn the thoughts of Christians to this land, with millions ready for the Bread of Life.'"

MISS ISABELLA LEETE, Tokio, regrets that the time may not be far distant when they may be obliged to yield, and adopt foreign dress for their girls; at any rate, she means to have them taught to sew on a machine.

MISS HAMMOND, Guatemala, writes that hindrances caused by political disturbances have been discouraging; but she is hoping for fewer interruptions in the coming year.

MRS. MCLAREN reports from Petchaburi that the Sunday-school scholars, besides the dime-offering amounting to $15.10, have raised $16.20 towards purchasing an organ for the chapel.

THIRTY-TWO boarders and fourteen day-scholars are now in Beirout Seminary, and Miss Everett writes that they have rarely had as diligent and intelligent a set of girls.

MISS LAGRANGE, Tripoli, February 2d, writes joyfully that the school building is at last satisfactorily completed. One of the older girls has lately asked to be received into the Church; but it is thought her parents, who are Greeks, will never consent that this should be.

NEW LIFE MEMBER.

Miss Louise Mitchell, by Memorial Bd. of Weedsport, N. Y.

Woman's Presbyterian Foreign Missionary Society of Northern New York.

10 WASHINGTON PLACE, TROY, N. Y.

Correspondence with missionaries in Persia, Syria, India and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with missionaries in China, Gautemala, Siam and Indian Territory, Miss M. C. EDDY, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MC CLURE, 226 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. PAGE, P. O. Drawer 1657, Cohoes.

The Annual Meeting will be held in Plattsburgh, N. Y., on Wednesday and Thursday, April 21st and 22d. All the Auxiliaries and Bands are urged to make a special effort to be well represented, especially the Auxiliaries in the immediate vicinity of Plattsburgh, as the distance may deter many from the Auxiliaries in the Presbyteries of Columbia and Albany from attending. Notice of the meeting, giving the time of departure of trains, the reduction in fares, order of exercises, etc., will be sent to all Auxiliaries, as well as special invitation from the ladies of the Plattsburgh Society. It is very necessary that the Secretaries be very prompt in sending in the names of the delegates from their Societies within the time specified in the invitation from Plattsburgh; names sent in after the specified date, April 10th, simply means additional trouble to our entertainers. Dr. Ellinwood will address the popular evening meeting. We are to have the pleasure of hearing Mrs. Layyah Barakat, at the afternoon meeting. The members of our Auxiliaries are urged to make the Annual Meeting the subject of special prayer, both in the concert of prayer for this month, and in their private devotions, that we may have the guidance and presence of the Holy Spirit in our meeting.

Delegates to the Annual Meeting, through the courtesy of H. G. Young, General Manager of the D. & H. C. Co., can obtain tickets for one half full fare. Round trip tickets from Albany will be $6.10; from Troy, $6.10; from Schenectady, $5.60; from Saratoga, $4.80. Train leaves Albany, 1.15 p. m.; Troy, 1.25 p. m.; Schenectady, 1.50 p. m.; Saratoga, 3 p. m. Arrives at Plattsburgh, 7.20 p. m.

Mrs. S. R. House, in response to invitations from those Societies, addressed meetings at Argyle, the 18th; Glenns Falls, the 19th; and Sandy Hill, the 20th and 21st days of February. The first address, at Sandy Hill, was made to a Mission Band, in the afternoon; all the others were in the evening, to promiscuous audiences of attentive and interested listeners. Much good cannot fail to be done by such meetings. It is hoped other Societies will feel prompted to ask for similar visitation.

In a letter to her own family, dated Jan. 13th, Mrs. Noyes asks them to tell the friends who have been praying, at her request, for the restoration of the chapel at Chick Hom, that God has marvelously heard and answered their prayers. During the excitement caused by the war with France, the chapel building was partially destroyed, the furniture all stolen, and the native assistant, an earnest, Christian old man, sustained severe bodily injury, barely escaping with his life. The school which had been gathered there was entirely scattered, and, when the missionaries claimed the chapel building, they found a Chinese official had taken possession, and refused to give it up. The American Consul at Canton, brought the case to the notice of the Chinese Government without obtaining any redress, and Mrs. Noyes asked friends at home to carry the case to a more righteous and powerful tribunal. Now, she says, the chapel is restored, the native assistant reinstated, and the school re-opened.

Mr. and Mrs. Cooper left Canton, where they had been entertained by Mr. and Mrs. H. Noyes, for Siam, Jan. 2d, and sailed, two days later, from Hong Kong, for their field.

Another Leaflet, *An Appeal for our Contingent Fund*, is now ready for circulation, and will be sent to Auxiliaries this month. We trust it will be read and pondered, and that its fruits will be apparent when the annual collections come in.

The change in our Constitution necessitated a new form of Blank Report, which will be sent out by the 15th of March, and which, we hope, will be returned by the 1st of April, to the proper Secretaries, fully filled up, so that the General Secretary will not be delayed in her work.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two p. m. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St.; Miss Agnes H. Fenby, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. Marks, 1107 Olive St.

Treasurer: Mrs. Edmund T. Allen, 2805 Russel Ave.

Please send all orders and moneys for the magazine to Woman's Work for Woman and Our Mission Field, 23 Centre St., New York City.

For *Children's Work for Children* to Miss M. I. Lombard, 1334 Chestnut St., Philadelphia, Pa.

New Auxiliary.

Young Ladies' Society, Highland, Kansas.

New Life Members.

Mrs. E. A. Crothers Springfield. Mo.
Mrs. W. B. Wylie, St. Lous, Mo.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1886.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Galipolis, 60.00

BALTIMORE.—Aberdeen, 6.45; Baltimore, Brown Mem., Mrs. Jones's Bd., 135, per Mrs. Waters, 50 cts.; 1st Ch., Mrs. Spence, 50; Ellicott City, ladies, 1 10, S. S., 5.50; Emmittsburg, 7.18; Hagerstown, 12.50; Taneytown, 10, 228 23

BUTLER.—Amity, 23; Grove City, 19, Y. L. C., 28.47; Martinsburg, 10; New Salem, 20; Sunbury, 9, 109.47

CARLISLE.—Chambersburg, Falling Spring Ch., Busy Bees, 10; Moneghan Ch., 10.27, 20.27

CLEVELAND.—Cleveland, Case Ave., Y. P. Society, 25; Woodland Ave., Sarah Adams's Bd., 104, 129.00

ERIE.—Erie, 1st, 24.25; Fredonia, 5.23, Bd., 5.10; Girard, 8.38; Meadville, 2d, 37.27; Titusville, Y. L. C., 50, S. S., 46.45, Mission sch., 4.60; Utica, 15.23; Warren, 172.75, Boys' Bd., 7, 376.26

KITTANNING.—Apollo, 27.31, Hopeful Bd., 6.25, Faithful Workers, 3.94; Elders Ridge, 67.80; Homer City, 21.30; Jacksonville, S. S., 52.25; Kittanning, 225; Leechburg, 100; Rural Valley, 15; Saltsburg, Little Sunbeams, 10; West Lebanon, 48,18, S. S., 40.91, 617.94

MONMOUTH.—Burlington, Van Rensselaer Hodge Bd., 34.00

MORRIS AND ORANGE.—Orange, 1st Ch., 50; Summit, 40, Bd., 20, 110.00

NEWARK,—Bloomfield, 1st Ch., 116.25; Montclair, 140.65, Boys' Bell Bd., 20; Newark, Bethany Ch., 15; Central Ch., 50; High St. Ch., 49; Park Ch., 50; 3d Ch., 65.28, Mrs. Dr. Brown, 15; Roseville, Y. L. B., 15, 536.18

NEW BRUNSWICK.—Lambertville, S. S., 52; Trenton, Prospect St. Ch., 30, 82.00

NORTH PACIFIC BRANCH.—Astoria, 1st, 7; Portland, 1st, S. S., 95 cts.; Union, S. S., 14.25, 22.20

PHILADELPHIA.—Bethany, Inf. cl., 100; West Spruce St., a family mite box, 6.64, 106.64

PHILADELPHIA, CENTRAL.—Alexander Ch., Boys' Bd., 18, Treasure Bd., 10, Birthday off., 2.10, Primary class, 15.62; Arch St. Ch., 188, King's Soldiers, 5, S. S., 20; Bethesda Ch., 400; Kenderton Ch., 33; Mantua, King's Messengers, 3.85, Cheerful Workers, 40; North Ch., 130; North Broad St., 300, Mrs. Wm. Hogg, 75; Princeton Ch., 204.34, Y. L. Soc., 50: Temple Ch., 100; West Arch St., Y. P. Bd., 50, S. S., 44.66, 1,689.57

PHILADELPHIA, NORTH.—Providence Church, Hopeful Workers, 7.00

PITTSBURG AND ALLEGHENY COM.—Allegheny, 1st, 126, Earnest Workers, 50; 2d Ch., 13; North Ch., 113.30; Mc Clure Ave., 50, Inf. sch., 5; Bethel Ch., S. S., 34.49; Bull Creek Ch., Mrs. Grey, 1.10; Bellevue, 30; Canonsburg, 25; Emsworth, 37.50; Freedom, 8; Hebron, 16; Lebanon, 50; Mansfield, 8.46; Mingo, Bryant Children, 1; Mt. Pisgah, S. S., 3.50; Mt. Washington, 11.52, S. S., 12.41; Oakdale, 38.67; Pittsburg, 1st, 232.99, Young Voyagers, 40, S. S., 23.95; 2d Ch., Aux., S. S. and Chinese class, 25.15, Adelaide Howard Bd., 81.50; 3d Ch., 112; East Liberty Ch., 164.69, S. S., 42.40; Lawrenceville Ch., 100, Mrs. A. M. Wilson, 15; Hazlewood Ch., 50; South Side Ch., 32; Raccoon, 35; Sewickley, 205; Swissvale, Band, 40; Wilkinsburg, 15, Earnest Workers, 30.64, Grace Rhoads, 25 cts., Graham Boyle, 10 cts., 1,883.62

PORTSMOUTH.—Mt. Leigh, 15.00

SHENANGO.—West Middlesex, 15.00

WESTMINSTER.—Bellevue Ch., 50, Bd., 23.79; Centre, 2; Lancaster, 50, Bd., 37.50; Leacock Ch., 30; Little Britain, 10; New Harmony, 29; Wrightsville, 18.50, 250.79

ZANESVILLE.—Granville, Female Col. Bd., 30; Martinsburg Ch., Chalfant Boys, 10, 40.00

MISCELLANEOUS.—Allegheny, Pa., Mother and Son, 60 cts.; Boiling Springs, Pa., T. E. Middleton, 60 cts., R. H. Middleton, 50 cts.; Concord, N. C., Little Ants, 6.67; Jamestown, Pa., Jessie Rodgers, 2; Lausanne, Switzerland, Mrs. Wm. C. Lobenstine, 100; Newport, N. H., Mrs. M. M. McCann, 3; Versailles, N. Y., Seneca Band, 3.78; Woodville, Miss., McGehee Bd., 28, 145.15

Total for February, 1886, 6,478.32

Total from May 1, 1885, $50,640.42

The old Pine Street Church, Philadelphia, has sent a box to Miss Jones, Gaboon, valued at $50.

Mrs. JULIA M. FISHBURN, *Treas.*
March 1, 1886. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to February 20th, 1886.

ALTON.—Lebanon, 8.50

BELLEFONTAINE.—(Correction: The 50 reported in February was from Urbana, and the 4.10 from Crestline.) Galion, Mrs. L., 2.00

BISMARCK.—Bismarck, 20; Mandan, 8.50, 28.50

BLOOMINGTON.—Champaign, 60.30; Chenoa, S. S., 5; Danville, 130; Gilman, 10; Lexington, S. S., 5; Mackinaw, 15; Minonk, 8; Onarga, 25, 258.30

CAIRO.—Du Quoin, 5; Galum, 5; Mt. Carmel, 16.60; Olney, 9.12, 35.72

CENTRAL DAKOTA.—Huron, 3; Wessington, 4, 7.00

CHICAGO.—Chicago, Church of the Covenant, 15.08; 1st, 112, A Friend, 10; 4th, 110.50, Mrs. B. Douglass, 1,000; 5th, S. S., 20, Rosebud Bd., 10.52; 41st St. Ch., 60; Jefferson Park Ch., 50, S. S., 60; Westminster Ch., 2; Burr Mission, 10; Highland Park, S. S., 10; Hyde Park, 113.77; Kankakee, S. S., 2.80; Lake Forest, Y. P. S., 4.11; Oak Park, S. S., 40.80, 1,798.58

DES MOINES.—Albia, 5.50; Des Moines, Central Church, 37.50; Indianola, 6.25; Winterset, 50, 99.25

DUBUQUE.—Dubuque, Miss M. A. Pollock, 30.05

FORT WAYNE.—Elkhart, S. S., 14; Fort Wayne, 3d, 42, S. S., 25; Kendallville, 37.19; Ossian, 9; Warsaw, S. S., 4.12, 131.31

FREEPORT.—Rockford, Westminster Church, Band, 6.81; Winnebago, 65, 71.81

HURON.—Fostoria, Doolittle Bd., 25; Milan, 17; Norwalk, 12; Sandusky, 15, 69.00

INDIANAPOLIS.—Indianapolis, 2d, 50, Y. L. S., 65, 115.00

IOWA.—Burlington, S. S., 25.44

LANSING.—Lansing, 31.72, S. S., 25.32, Band. 9.80, 66.84

LIMA.—Findlay, 13.00

MADISON.—Cottage Grove, 2.15; Madison, 50; Prairie du Sac, 20, 72.15

MANKATO.—St. Peter, 6.60, Y. L. S., 5, S. S., 3.39. 14.99

MATTOON.—Ashmore, S. S., 8; Pana, Willing Workers. 30, 38.00

MAUMEE.—Defiance, 32.47, Willing Hearts, 17.07; Toledo, Westminster Ch., Y. L. S., 50; Weston, 16, 115.54

MONROE.—Adrian, 18.81; Coldwater, 7; Erie, 15; Hillsdale, 24.64; Monroe, 2; Petersburgh, 3; Tecumseh, 25, Wide Awakes, 5, 102.45

MONTANA.—Deer Lodge, S. S., 11.25

MUNCIE.—Anderson, 15; Marion, 2; New Hope, 1; Noblesville, 15; Wabash, 75 cts., Little Missionaries, 2.64, S. S., 10, 46.39

OMAHA.—Omaha, 2d, S. S., 43.05, Mrs. McC. and children, 2.20; Wayne, Quiet Workers, 1.40, 46.65

OTTAWA.—Aurora, S. S., 6.25; North Aurora, Mrs. Chester Pierce, 4.40; Aux., Sable Grove, 10.40; Mendota, 22.22, A friend of Missions, 25; Rochelle, 25, 93.27

PEMBINA.—Alma, 10; Bathgate, 10, Y. L. S., 5.25; Grand Forks, Pearl Gatherers, 30; Hyde Park, 36, 91.25

ROCK RIVER.—Hamlet, 10; Morrison, Willing Helpers, 10; Princeton, 58, 78.00

ST. PAUL.—Duluth, 8.50; Litchfield, 10.74, Band, 1.84; Minneapolis, Andrew Ch., 12, S. S., 63.93; Bloomington Ave. Ch., 52; 1st, 19.85, Merry Gleaners, 50; Westminster Ch., Y. L. S., 20; St. Paul, Central Church, Boys' Band, 50, 288.86

SCHUYLER.—Appanoose, 23.60; Bushnell, 2.82; Carthage, 6, Y. L. S., 10.30, Dew Drops, 1.40; Clayton, 10; Elvaston. 22.90; Fountain Green. 4; Hamilton, 10, Earnest Workers, 8; Macomb, 32.50; Monmouth, 22; Prairie City, 10; Quincy, 1st, 27, Mrs. Mary L. Collins, Bequest, 1,000; Sciota, Mrs. Jane M. Painter, 20; Wythe Ch., 7.50, 1,218.02

SOUTHERN DAKOTA.—Montrose, 5.00

VINCENNES.—Princeton, 23.30; Terra Haute, Moffatt St. Ch., 6.25, 34.55

WATERLOO.—Ackley, 5, S. S., 20; Dysart, 2.50; Waterloo, 4.35, 31.85

WINNEBAGO.—Ft. Howard, Little Gleaners, 8.20; Neenah, 66; Stevens Point, 12.85, 87.05

WINONA.—Chatfield, Band, 20.00

MEMORIAL.—By sale of A Brief Record, 3.00

MISCELLANEOUS.—Correctionville, Ia., W. I. Hepburn, 2; Cambridge, Ill., Miss Ida Woolsey, 2.40; Bittertown, Kan., Alex. and Mary A. Martin, 5, for H. M. 5; For pub. of An. Report, Carthage, Ill., 1; By sale of leaflets, 80.93; sale of photograph, 50 cts., 96.83

Total for month,	5,255.40
Previously acknowledged,	30,964.77
From April 20th, 1885,	$36,220.17

MRS. C. B. FARWELL, *Treas.*

Room 48, McCormick Block.

CHICAGO, Ill., Feb. 20th, 1886.

Receipts of the Women's Board of Foreign Missions of the Prebyterian Church, from Feb. 1st to March 1st, 1886.

BINGHAMTON.—Waverly, 8.62

BOSTON.—Columbus Ave. Ch., Mite Box coll., 6.94; East Boston, 10; Londonderry, S. S., 16; Lowell, 25; Providence, 60; So. Boston, 10, 127.94

BROOKLYN.—Mrs. Bainbridge's Collection, 35; Ft. Greene Ch., 5.83; Lafayette Ave. Ch., 50; 2d Ch., Y. L. Bd., 15; Westminster Ch., 40.12; Staten Island, Stapleton Church, 40, 185.95

BUFFALO.—North Ch., 48.30; Jamestown, 1st Ch., S. S., 7.50; Orchard Park, 3.65; Springville, 10, 69.45

CAYUGA.—Auburn, 1st Ch., Miss G. Willard, 50, Miss C. Willard, 50; 2d Ch., 2; Weedsport, Mem. Bd., 25, 127.00

EBENEZER, KY.—Lexington, 50.00

GENEVA.—Ovid, 30; Seneca, 60, 90.00

GENESEE VALLEY.—Angelica, a few friends, 6.00

HUDSON.—Mrs. Bainbridge's Collection, 23.20; Cochecton, 5; Montgomery, 50; Ridgebury, 14, 92.20

LOUISVILLE, KY.—College St. Ch., 50; Walnut Street Ch., 12.15; Warren Mem. Ch., 100; Hopkinsville Ch., 20, 182.15

MORRIS AND ORANGE, N. J.—Morristown, South St. Ch., Y. L. Bd., *special*, 65.00

NASSAU, L. I.—Mrs. Bainbridge's coll., 7.73: Jamaica, 100; Smithtown, 20, 127.73

NEW YORK.—Brick Ch., 22, Chapel, 12, Mission S. S, 245; Fourth Ave. Ch., Girls' Bd., 14, 293 00

NIAGARA.—Wrights Corners, 5; Youngstown, 16.80, 21.80

NORTH RIVER.—Cornwall-on-Hudson, Y. P. Soc., 15; Little Britain, 7.65; Newburgh, Calvary Ch., 115; 1st Ch., Y. P. Bd., 5; Pleasant Valley, 30, 172.65

ROCHESTER.—Brick Ch., 235.42; Central Ch., 25; Groveland, 7; North Sparta, 8, 275.42

SYRACUSE.—Elbridge, 5; Fayetteville, Bd., 20; Skaneateles, 106, 131.00

UTICA.—Clinton, Y.L., 25, Clinton, 20; New Hartford, 25; Oneida, 25; Utica, Bethany Ch., Infant Bd., 30, 125.00

WESTCHESTER.—Bridgeport, 1st Ch., 28; Mahopac Falls, 25. Sing Sing. 12.25; South Salem, 49.51, 114.76

MISCELLANEOUS.—Collections by Mrs. Bainbridge, 115.98; Leaflets, 20.71; Mite Boxes, 4.25; Envelopes, 92c., 141.86

Total,	$2,407.53
Total Receipts from April 1st, 1885,	$24,816 44

MRS. C. P. HARTT. *Treas.*,
20 N. Washington Square, N. Y. City.

MRS. J. A. WELCH, *Ass't Treas.*,
34 W. Seventeenth St., N. Y. City.

Correction.—The box for Miss Montgomery mentioned in the March number was sent from Newburg—*not* Newbury.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest, from Jan. 30th to Feb. 27, 1886.

HIGHLAND.—Atchison, 1st Ch., Girls' M. S., 5.00

LARNED.—Hutchinson, 12.50, Children's Bd., 8, 20.50

NEOSHO.—Moran, S. S., 5.52

OSAGE.—Holden, 4.80; Kansas City, Westfield Church Bd., 8.65, 13.45

PALMYRA.—Hannibal, 50; Salisbury, 1st Ch., Christians at Work, 2, 52.00

ST. LOUIS.—St. Louis, Lafayette Park Ch., 23.77; 2d Ch., Wall Builders, 100, 123.77

TOPEKA.—Leavenworth, 1st Ch., 34.00

UNKNOWN.—Piqua, Liberty Miss. S., 17.80

Total from Jan. 30th,	$272.04
Previously acknowledged,	825.04
Total from Oct. 20, 1885,	$1,097.08

MRS. E. T. ALLEN, *Treas.*,
2805 Russell Avenue.

ST. LOUIS, Mo., Feb. 27, 1886.

DATE DUE

JUN 1 5 1986

GAYLORD

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